لا إله إلا الله محمد رسول الله

إن الدين عند الله الإسلام

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THE REVIEW OF RELIGIONS

MAY 1961

Managing Editor
S. D. AHMAD

The Ahmaddiyya Movement in Islam

The Ahmadiyya Movement was founded in 1889 by Hazrat Mirza Ghulam Ahmad of Qadian, Distt. Gurdaspur, India, when he started initiating members under certain conditions. He claimed to be the Promised Messiah and Mahdi. He made the startling disclosure that Jesus Christ had escaped the crucifixion and died a natural death at the ripe old age of 120 and was buried at Sirinagar, Kashmir. His claim to be the Mahdi, Messiah and Krishna raised a storm of opposition from the ranks of Muslims, Christians and Hindus of the Indian sub-continent. But the number of his followers daily increased and extended into hundreds of thousands by the year 1908 when he breathed his last.

He was succeeded, on his death, by Hazrat Maulvi Noor-ud-Din, one of the most devoted of his followers as his First Successor. The Ahmadiyya Community, at his demise in 1914, elected Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, Son of the Promised Messiah, as his Second Successor.

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During the tenure of his office, he particularly emphasized the propagation of the true principles of Islam and sent missionaries abroad. There is now a network of Ahmadiyya missions all over the world. Another feature of his Caliphate is the erection of mosques in the leading towns of Europe, America and Africa.

After the partition of India in 1947 the headquarters of the Ahmadiyya Movement moved to the newly-erected town of Rabwah in West Pakistan.

Any information or literature about *Ahmadiyyat* can be had from the Ahmadiyya missions in different parts of the world or direct from :

The Secretary,
Ahmadiyya Muslim Foreign Missions
Tahrik-i-Jadid, Rabwah,
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The Review of Religions

A Monthly Magazine Devoted

To the Cause of Islam

This is an organ of the Ahmadiyya Movement which represents true Islam. It deals with religious, ethical, social and ecnomic questions, Islamic mysticism and current topics. It also provides Book Reviews.

It is open to all for discussing problems connected with the religious and spiritual growth of man, but it does not give any assurance to publish all articles, nor does it accept any responsibility for views expressed by contributors.

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2. England and other Sterling Areas : ... £1
3. U.S.A. and other Sterling Areas : ... $3.00.

Note:—All Cheques and Drafts may be on any bank in Pakistan. But if these are on any foreign bank, a bank charge of 50 cents for U. S. A. and 4 sh. for U.K. should be sent in addition to the subscription as above.

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نحمده ونصلي على رسوله الكريم

The Review of Religions

RABWAH, WEST PAKISTAN

Vol. LV MAY 1961 No. 5

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The Ideal Man

Pir Salahud-Din B.A., LL.B.

لقد كان لكم فى رسول الله اسوة حسنة (القرآن)

This article is based on an article in Urdu by the Late Hazrat Mir Muhammad Ishaque Sahib a great scholar of comparative religion.

One learns by example. The language that we speak, the dress that we wear, in fact the very life that we lead is, in one way or the other, an emulation. Had not man been a bundle of immitations, he would not have been what he is.

When different nations and people of the world were living in separate water-tight compartments, every one of them needed a separate model and guide. But now that the world has been knit together into one world, it needs one guide and one model for them all.

And who might be the perfect model ? Only the one who is perfect in all respects. If he were to be imperfect in any field those who follow him will be so much the loser. Hence he alone, who is a perfect man whose every action is worth following, is the model for humanity. He is the man with spotless life, for if such is not the case his precepts will not inspire confidence. He is the man whose life is a story of virtues and good deeds, for he is the model.

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The Perfect Man :

We take pleasure in announcing that our research has yielded fruits and we have discovered a man who is perfect by all standards and measures. This man is *Muhammad*, peace be on him.

Says the Lord in the Holy Quran :

"Verily you have in the Prophet of Allah an excellent model (33 : 22)"

Since it is necessary that the model man should be free from all blemishes, he is ordained to hold out the following challenge :

"I have indeed lived among you a whole lifetime before this. Will you not then understand?" (10 : 17)

In these words did the Prophet clinch the argument. Who could pick a hole in him, whose life was spotless even before the ordainment ? He could indeed not have gone astray after the ordainment.

Since to be stainless is not all that is wanted of a model, God says :-

"Verily you, O Prophet, stand on the highest pedestal of virtue". (68 : 5)

The claim to be the model man has to be

substantiated by argument before it is accepted. The Christians take Jesus to be the model while the Hindus consider the Four Rishis to be the model. There has therfore, to be some criterion to guide our judgment.

It is evident that he alone can be the model man who has faced all such situations which people usually face, for if there is a set of situations he has not come across he can be no model for those who come across such situations. We, therefore, proceed to enumerate the various situations and circumstances which usually beset the lives of different people and for which they are in need of a model and then see as to who, out of the prophets, saints and savants has stood the test and can be adjudged as the model for humanity.

The following is a list of our most important requirements in this behalf :-

1. Model for the Orphans.
2. Model for the Children.
3. Model for the Young.
4. Model for the Old.
5. Model for the Single.
6. Model for the Married.
7. Model for the Parent.
8. Model for the Kinsmen,
9. Model for the Friends.
10. Model for the Neighbour.
11. Model for the Poor.
12. Model for the Worker.
13. Model for the Rich.
14. Model for the Employer.
15. Model for the Master.
16. Model for the Citizen.
17. Model for the Kings.

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18. Model for the Rulers.
19. Model for the Warriors. (Both in victory and defeat).
20. Model in Distress and Restraint.
21. Model when the Fortune Turns.

These are the various phases of life which one may come across. Indeed it would be a very bold statement to make that a particular prophet or rishi is a model man when he has not even passed through all of them, not to say the manner in which he fared under them.

Let us judge some of the old prophets and rishis by this standard. Take the case of the Four Rishis on whom the Vedas were revealed. The only thing their followers can say about them is that their advent took place billions of years ago and that they were born of neither man nor woman. We do not know whether they married or not, whether they begot children or not whether they fought battles or not.

In fact, we know nothing about them in regard to the circumstances categorised above. How could they be a model for us?

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Let us next take the case of Jesus Christ. Many a phase is missing in his life. For instance, he was poor all his life and could not thus be a model for the rich. Similarly he was always a subject and never a ruler. Hence a ruler cannot take a leaf out of his book to serve him as a guide in the affairs of state. Again he never fought any battle and is no example for the fighter, the victor or the vanquished. Yet again he led a life of celebacy and it certainly was a model life for those who do not marry. But he could

not be a model for those who marry and lead a family life. We cannot go to his life to find out how to treat one's spouse, or to rear up one's children or to bear one's grief on the demise of one's beloved children. If an old man who in his old age has lost his children one after the other reaches for the hand of Christ for solace, Christ may enjoin him to forbear. But if he says, "O master, has fate ever treated you in the like manner so that I may ponder into thy life and find guidance"? All that Christ can answer back is, "O brother, never in my life have I tasted such a bereavement. In fact I never had any children and know not what their love is and what it means to lose them."

It is evident what comfort the old man would get from words such as these !

Again Christ did not enter into any business or trade nor did he seek any employment. How then can he be a model for the businessman, the trader, the employer and the employee. Indeed, he was a dervish and could be a model for such of them alone.

Again he was oppressed, imprisoned and crucified and could be a model for those who taste of such calamities, for indeed he acquitted himself admirably well in adversity. But never once in life did he have his foes under his thumb so that we know not how the vanquished are to be treated by the victor or how one is to forgive and forget when by just moving one's little finger the enemy can be smashed to smithereens.

Again Christ could not be a model for the old, for according to The New Testament he never attained to an old age, nor could he be a model for the sick

for it contains no narrative of his sickness. Again he had no neighbour, nor had he any widow or orphan under his tutelage. Hence he could not be a model for good neighbourliness or for the way the orphans and widows are to be treated.

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This analysis brings out clearly that there are hardly a couple of items enumerated above where Christ presents himself as a model. We submit with respect that Christ no doubt was sent to the House of Israel to bear them the tidings of a Mighty Prophet, but in the present day world when complexities of life have forced the issue of a World Order as the only solution, it is not possible to treat Christ as a universal model.

Let us now turn to Muhammad, peace be on him. There is not a single item in our catalogue which does not find comprehensive treatment in his life story. In fact there is such a big list of his noble deeds and achievements that one is just taken by surprise. And it remains a wonder of wonders that most of the deeds have been crammed together in the ten short years of his life spent at Medina. Who would believe that a poor unlettered orphan, an outcaste and a refugee could be the author of all these noble deeds? It reads like a story from a book of fiction. One would perhaps be inclined to discard it. But how can that what bears the stamp and seal of history be discarded ? There is no shutting one's eyes from the grandeur which even the hostile critics and veteran foes admit.

Here is a brief sketch of his life showing how it reveals him as a model for all men and for all peoples, whatever category they may belong to.

The Model Orphan.

Some are rendered fatherless in infancy and some at a later age after having enjoyed some glimpses of the fatherly love, protection and guidance. But the Prophet Muhammad, peace be on him, was born an orphan, his father having died three months before his birth. His mother died when he was six. And yet this orphan of the orphans acquitted himself so well that by his good manners and gentle ways he became the beloved one of his grand-father and all those who came across him were inspired by a feeling of love and affection for the child. This was because he grew up to be a most well-mannered child.

Let the orphans, therefore, take heart that they have a very fine model in the Holy Prophet. By their good manners, virtuous conduct and gentle ways they can win the hearts of people and rise from the abyss of oblivion to the eminence of glory. Peace be on Muhammad, the orphan.

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Model for the Children, the Young and the Old.

But not orphans alone ; let children generally be also guided by his example, for he spent his childhood under the care and supervision of his grand-father and uncle, who filled the place of parents. Let his example reveal to them how obedient, dutiful and reverent they should be towards their parents and how they can convert a home into a paradise.

He was a model in all stages of life. In childhood he was not given to vagrancy, in youth he did not go astray and in old age he was not overcome by lassitude and laziness.

Model for the Single.

The climate of Arabia being hot, people there attain youth at an early age. But born and bred as he was in this climate even so he remained single for full twenty five years. And it was a life of superb chastity that he thus led. Not to have affairs with any young woman, he never thought of even casting a look at one.

Peace be on Muhammad, the bachelor.

Model for the Married.

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Although he married more than one wives, yet but for one they were all either widows or divorcees. But amongst a people who treated the woman as chattel, he treated them with such love, affection and care that he said :—

خیرکم خیرکم لاهله و انا خیرکم لاهلی

"The best among you is the one who treats his spouse best. And I treat my spouse best."

Not to say of beating anyone of his wives, he never lashed them even with the edge of his tongue.

Khadijah was forty when the Prophet married her at the age of twenty five. Until her death i.e., for full fifteen years, he did not take a second wife. Aisha, the only virgin he married, says :—

"I have never felt so jealous of any woman as I felt of Khadijah, who died three years before my marriage and whom I had never seen. This was because the Prophet was always full of praise for her."

He had such a regard for her memory that whenever he slaughtered a goat or sheep he would send gifts to her friends.

Aisha says :—

"And sometimes when the Prophet entered the house I used to be busy playing with my dolls with my friends. On seeing him my friends would disperse. But he would beckon them back and ask us to play on."

He used to take his wives with him in his journeys and would help them in their household work.

According to the Jews and Hindus a menstruating woman is considered to be unclean and is not permitted to go to the kitchen or the dining room nor can she share the bed with her husband. But the Prophet saved them from this disgrace. While in this condition he would sleep with his wives, eat and drink in the same utensil with them and read the Quran with his head in their laps.

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Before his advent women were not entitled to inherit the property of their husbands. The Prophet, however, gave them this right.

Even in his last moments he showed anxiety about women and enjoined upon his companions to treat them with kindness.

He had such a kind regard for his wives that once when he took honey-syrup, which he was very fond of, one of his wives said that it left an odour in his mouth. He, thereupon vowed to abstain from it absolutely for the rest of his life.

His wives loved him so much that they were keen to know who out of them would meet him first in the life hereafter.

Here is an example for the way one should treat his spouse.

Peace be on Muhammad, the model for the married.

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The Model Parent.

He had many children. In bringing them up he looked after their physical, moral and spiritual development. His main approach in dealing with children was to inculcate a spirit of self-respect in them. One of his sayings is "Respect your children."

It was mainly due to his education that his beloved daughter, Fatima, earned the title of "The Lady of Paradise."

Loss of dearly loved children is the worst calamity that can befall a parent. The Prophet lost all his sons and all his daughters except one during his lifetime. Even though he loved them all most tenderly, he bore his bereavement with exemplary patience and fortitude. His motto was :—

> "That which He takes away belongs to Him. And even that which he gives belongs to Him."

On such occasions he would console his grieving heart with the Divine words :—

انا لله و انا اليه راجعون

> i.e. " Surely to Allah do we belong and to Him shall we return." (2 : 157)

When Ibrahim, his son, was in the last pangs of death, he was resting his head on his knees while tears trickled down his cheeks. Abdur Rehman bin Auf, a prominent companion, thought it peculiar, upon which the Prophet said :—

> "O Ibn Auf, this is tenderness and compassion. Surely the eyes flow with tears and the heart grieves, but yet we say

not but what is pleasing to Him, "Surely to ALLAH do we belong and to him shall we return."

Peace be on Muhammad, the model parent.

The Model Kinsman,

He treated the members of his family kindly, including those who had not accepted Islam.

He would say :—

"Indeed they who have not accepted Islam are not my brethren in Faith. But they are my kindred and as such I give them their due."

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The Model Friend.

He never gave his friends occasion to complain and always treated them with kind regards. At the fall of Mecca the Ansars were grieved at the thought that he might leave them and settle at Mecca. He dispelled their fears and promised to stay with them at Medina. In his will he left special instructions for his Successor to look after the Ansars.

The Model Neighbour.

He was a neighbour *par excellence*. He would ask his wives to put more water in the curry so that it could be shared with neighbours. And in inviting to the meals he would give preference to neighbours.

Model for the Poor and the Workers.

People in some Eastern countries have no sense of the dignity of labour. They regard certain occupations to be below their dignity and would rather starve than adopt them. The Prophet belonged to the noblest clan of Mecca. But he never hesitated to do any manual work.

He says :—

"The best meal is the one which is the fruit of the labour of one's hands."

As a young man he grazed the goats of Meccans for a paltry sum. When he grew older he accepted employment with Khadijah and later acted as her business assistant.

Thus he passed through all the different aspects of the life of a worker and acquitted himself as a model worker in all its departments.

The poor are likely to fall prey to begging, avarice, pilfering, breach of trust and to borrowing money with no intention of paying it back. But the Prophet was free from all such vices. He was given the title of الامین (the trustworthy) for his trustworthiness. Whenever he borrowed money he returned it with profit. He had an aversion for begging and had inculcated such a spirit of self-respect in his companions that if one of them dropped his whip he would himself dismount to retrieve it rather than ask anybody to help him.

Such was the poor man, Muhammad, peace be on him. If the poor copy his example they will overcome many a hurdle which obstruct their way and find poverty giving way to plenty.

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Model for the rich.

Even when the poor man Muhammad, peace be on him, became very wealthy, he led an extremely simple life and did not spend his money in purchasing comforts of life or amassing wordly goods.

He plainly told his wives :—

"If you desire the life of this world and its adornments, come, then, I will provide for you and send you away in a handsome manner." (28 : 29)

He would give his wives their bare annual subsistance and spend the rest of the money for the benefit of the poor, the emancipation of slaves and in meeting various national needs and requirements.

The streets of the town used to be littered with the slaves whose freedom he purchased for them. He was so generous that sometimes he would give a hundred camels to one poor man. The way he spent money can be judged from the remarks of the elders of Mecca who wondered that the Prophet spent as if he had no fear of his wealth depleting.

He stated in his will that after meeting the management charges and the expenses of his wives, the entire income of his property shall be distributed among the poor. From among the Law-givers he is the solitary instance who has imposed a heavy tax in the form of zakat on idle wealth.

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If the rich were to follow his example the world would not be split into Communism and Capitalism, for if the rich existed for the poor and not to exploit them the poor would only love them.

Model for the Employers and Masters.

Hazrat Anas relates :

"I took up service with the Prophet when I was a mere lad of ten years and served him for ten years till his death. But never once did he rebuke me or shout at me. As a young boy if I was sent on some errand, I would forget my duty and start playing with street urchins. The Prophet would come up from behind me and caressingly stroke my head or ears."

Says Aisha his wife :

"Allah is my witness that the Prophet never did strike his servant."

Zaid, a slave, was given to him as a gift by Khadijah, his first wife. Once his father and brothers requested the Prophet to emancipate him. The Prophet readily granted their request. But the Prophet had been treating him so lovingly that Zaid refused to part company with him and preferred him to his own parents. Peace be on Muhammad the employer and the master.

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The Model Citizen.

As a citizen of the State, Muhammad, peace be on him, wasvery much averse to provoking or counte-nancing a rising against the established government of the country. When the tortures and the torments to which he and his companions were subjected exceeded all limits he bade his companions to migrate to Ethiopia and later on he himself migrated to Medina. But so long as he remained under the Goverument of Mecca he strongly opposed all suggestions of meeting violence with violence. When some of his companions urged him to take up arms he replied :-

"Have you not been ordained to hold back your hand.?"

If citizens follow the way of Muhammad, peace be on him, a good many risings and disturbances which mar the paths of peace would be averted.

Model for the Kings and Rulers.

As the ruler of Arabia, Muhammad, peace be on him, never tried to accumulate wealth or secure

comforts of life for himself. Nor did he ever treat his kith and kin preferentially or bestow on them any extra favours.

At the battle of Badar when three warriors from the Quresh came forward and threw their gauntlets, he ordered Ali, Hamza and Abu Ubaidah, his close relations, to meet them. There was every possibility for all the three of them to be slain at the hands of the veteran Meccan warriors. And he could as well have sent forward other Quresh from among the Muslims to take up the gauntlet. But he preferred to set an example of sacrifice.

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He was so just that once when his beloved companion and friend Uthama intervened on behalf of a culprit he said, "O Uthama do you propose to interfere in the Law of Allah ? Indeed, if my own daughter, Fatima, were to commit theft I would sever her hand".

The Kings are normally obsessed with the idea that people are meant to serve them. But Muhammad, peace be on him, said, "The head of a nation is their servant". The idea which he thus sponsored literally represented his life. He never liked people to praise and flatter him or stand before him in reverence nor did he like to exult his own majesty before them. Once when a man started trembling in awe before him he said, "I am only the son of a poor widow who was forced by poverty to eat stale meat".

Unlike kings he was not given to the luxuries and pleasures of life. He performed all his duties punctiliously. He would lead all the five prayers, give

the Friday and the Eid sermons, perform the Haj and the Omra ceremonies, lead the funeral prayers, accompany the dead bodies to the funeral grounds, usher in the new born with a call in their ears, ask after the health of the sick, pray for and prescribe medicine for them, mend his own shoes, help his wives in preparing the meals, dine at the poor's, practice in military exercises, despatch armies and see them off, appoint officers, mount their flags, raise and mobilise the army, collect war equipment, give the soldiers necessary advice, direct the war, fight in the battles, assign every soldier his duty, hear complaints and decide cases, work for the relief of the poor and the slaves, draft agreements and perform other miscellaneous day to day duties. Thus not for a single moment of his life was he idle. And with such a busy day one would expect that he rested during the night. But when night came he would rest but for a while and then stand in prayer until his feet were swollen. And he prayed with such fervent devotion that some time he would stand before his Maker all the night long and repeat this verse, with tears flowing down his face,

"O my Lord if Thou punish them, they are Thy creatures. And if Thou forgive them, Thou art the Lord, the Beneficient".

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He did not keep any personal guard or a gate-man for his house. Men, women and children used to come to his house freely and without any let or hinderance. He would often ask Anas, his servant, and Abu Huraira, his companion, to call the poor so that he feasted them on milk, sweets or dates. Every evening after evening prayers he would take

with him from the Mosque some poor and dine with them.

He never treated the State Treasury as constituting his private purse. Once he scratched some hair from the back of a camel and said :—

"It is not permissible for me to take these hair over and above my prescribed emoluments."

In national schemes he would work like an ordinary worker. When the Medina Mosque was under construction, he took the lead in carrying stones to the building site. Seeing this an Ansari poet cried :

"We sit while the Prophet works,
How sad, how bad it is !

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At the time of the battle of Ahzab, he was busy digging the ditch when a companion approached him and showed him his empty belly on which he had tied a belt in order to appease the cravings of hunger. The Prophet showed him his own belly where he had fastened double belts.

He had geared the administration of Arabia to such a level that in the very same land which was the haven of thieves and dacoits an unescorted woman could travel alone from end to end without any fear of molestation.

He inspired such an awe in his enemies that he said :—

"I have been endowed with awe equal to the distance of one month's journey."

This was Muhammad, the King and the Ruler. Peace be on him.

The Model Warrior.

It was his standing order that children, women,

old men, priests and the wounded shall not be hurt or killed; that the fugitives shall be permitted to make good their escape and not pursued relentlessly; that animals shall not be killed; that trees shall not be cut; that dead bodies of the slain shall not be mutilated and that nobody shall be burnt to death.

In the battle of Uhad the infidels mutilated the dead bodies of the Muslims including that of Hamza, the venerated uncle of the Prophet. This was a grave provocation. But the Holy Prophet insisted that the Muslims shall not retaliate and mutilate the dead bodies of their opponents.

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In the battle of Badar seventy infidels were taken prisoner. Muhammad, peace be on him, ordered them to be treated well. The prisoners are recorded to have stated that the Muslims would themselves go on foot and provide them with mounts and would themselves go hungry and thirsty but give them food and water.

The kings and generals usually accompany the armies just to maintain their morale. But they take good care about their personal safety. But the Prophet always used to be in the thick of the battle. Such was his valour and courage that even a brave man like Ali says that in order to take respite they used to seek refuge behind the Prophet.

Again great generals and mighty commanders of armies are known to have taken to their heels when they found the scales of battle turning. Even Napoleon the Great fled from Waterloo. The Muslim army was routed partly in the battle of Uhad and completely in the

first phase of the battle of Hunain. But never did the Prophet leave the battle field.

In the battle of Hunain when his entire army had dispersed he advanced on the enemy by himself. Some one held his mule by the reins. The Prophet ordered him to let alone the reins, saying :—

"I am the Prophet and it is no lie. And I am the Son of Abdul Muttalib."

Peace be on Muhammad, the warrior.

Model in Distress and Restraint.

For three years he remained a virtual prisoner in a barren valley—Shebi-Abi-Talib.

Prophet Joseph got food in prison. But the Meccans would not let a crumb of bread reach the famished prisoners. The cries of hungry children which were heard all over Mecca during the night did not soften the stony hearts of the Meccans. Nor did they shake his determination. He stuck steadfastly to his mission and purpose till the boycott was lifted.

Peace be on Muhammad, the man of fortitude.

Model when the fortunes turn.

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There was a time when he was forsaken and unknown. Then he became the leader of a whole nation. He had left Mecca accompanied by only one companion—Abu Bakar, with a price on his head. He entered it at the head of ten thousand warriors. Though he passed through all the vicissitudes of fortune, yet he ever maintained a very high standard of moral behaviour. In want and poverty he was self-respecting and graceful. In power and fame he was meek and humble. Success did not turn his head, who in misfortune had not lost his heart.

The Model Conqueror.

For thirteen long years at Mecca and for eight years at Medina the Prophet suffered all sorts of atrocities at the hands of his enemies. They would beat him and his companions, torture and torment them, put them under restraint, ruthlessly slay them and subject them to all conceivable insults and injuries human ingenuity could devise. They would tie one foot of their victim to one camel and the other one to the other camel and make the two camels run in opposite directions, thus severing the body into two halves. They would kill women to death by piercing through their private parts with spears.

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At Taif the Prophet was insulted, stoned and chased with hounds for eleven miles. Once when he was praying in the Kaaba ovaries of the camel, full of filth and dirt, were placed on his back so that he could not move from under it. Again he was strangled by putting a halter round his neck. His pregnant daughter was so mercilessly beaten that she suffered a miscarriage and ultimately died. When he fled from Mecca he was declared an outlaw and a price of a hundred camels placed on his head. And even at Medina he was pursued and persecuted.

For all these relentless persecutions one would expect a severe retribution. When he entered Mecca at the head of ten thousand warriors one expected that all these insults and injuries would be avenged. The very human nature cried for the annihilation of those brutes and criminals. One expected that all men would be put to the sword and Mecca, their stronghold set on fire and raised to the ground.

But Lo ! a very strange thing happened, a thing stranger than fiction.

The Prophet summoned the Meccans and announced his verdict thus :-

"Go away. You are all free. No blame shall lie on you this day ; may Allah forgive you. And He is the most merciful to those who show mercy."

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Joseph had forgiven his brothers, the sons of his own father. If he had not forgiven them he would have made the life of his old father miserable. And the crime of Joseph's brothers when compared to the crime of the Meccans appears extremely trivial and pales into insignificance. Joseph's brothers did not contrive to murder him. They had purposely thrown him in to the dry well in the hope that 'some traveller would pick him up. (12 : 11) But the Meccans left no stone unturned to kill and destroy the Prophet. Again the brothers of Joseph were content to throw him into the well. But the Meccans pursued the Prophet to Medina and led a number of attacks on him there. The clemency shown by Joseph to his brothers, therefore, bears no comparison with the mercy shown by the noble Prophet to his deadly enemies. He forgave the woman who had chewed the liver of his uncle. He forgave the slave who had waylaid and murdered his uncle. He forgave Ikrama the son of Abu Jahal, his vilest enemy.

For such clemency there is no parallel in history. Peace be on Muhammad, the Conqueror, the Merciful. Such was Muhammad, the Holy Prophet of God, an Ideal model and an excellent Guide.

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TWO CONCEPTS OF GOD

Sh. Nasir Ahmad, Zurich

"Adam's sin meant the *failure* of Divine plan". "God *had to* create the creation..." "God *needs* the human beings...". These and similar sentences formed part of a radio sermon by a Christian clergyman on 25th December (Christmas Day). They are to our mind not conducive to creating in human beings the concept of an Almighty and Supreme God Who is above every need. In view of such a sermon the picture of God fades away—God Whose will is everywhere, Who created the Universe from nothingness of His own free will, without the least compulsion, Who is in no need of any earthly or heavenly beings, but on Whom the whole creation depends for life and sustenance.

It is an impossible thing for a Muslim to conceive a dependant God who is not immune from the influences of his surroundings. Having been brought up and trained in the Islamic teaching, he is not able to understand why Christianity speaks of God in such terms. The assertion such as "God became man" or "mother of God" may gratify a Christian, but for a Muslim they are a source of offence, for him they are blasphemous. Two different views ! The reason, perhaps, is that the entire Christian theology is built upon a divine being about whom one does not quite know what sort of power it possesses. It begins with the mention of Adam's sin ; then comes the thesis of Trinity, and then it is asserted that God had no other way but to sacrifice His "Son" an innocent one for the guilty. Thus God is brought down, so to say, on the same platform as the earthly man. But if a mortal can become the *like of* or *similar* to God or even the *son* of God, then there cannot be really much divine in such a divine being. That explains why Christianity lacks in a true picture of a respect-inspiring God. That is why the exclamation " Jesus !" is thoughtlessly and frivolously made use of when expressing surprise or appreciation. The man Jesus takes the place of God : "God became human for our sake"! The question is whether this process

has helped mankind. We say, No. Christianity lacks the compass of the true concept of God, that is why Christian people are always deviating from His path. They have never known the true God. The multiple attributes of the Divine Being, which a Muslim knows by the help of the Quran, have always been a mystery to the Christian. That is why we do not find among Christians the true prayer. "Our heavenly Father", for example, does not stand to a thorough criticism.

The God of Islam cannot be identified with a human being or with anybody else in the creation. He does not tolerate it. His schemes do not fail. There is no question of His "attempt". His will is everywhere. He is in need of no one ; and every one is in need of Him. He is under no compulsion, He is not forced to His actions. His will encompasses everything, His will is also His power. Thus the Quran says :

انما أمره اذا اراد شيئاً ان يقول له كن فيكون

"Verily, His command, when He intends a thing, is only that He says to it, " Be ", and it is." (36 : 83)

Islam teaches the following on the Uniqueness and Incomparability of God :

"He is Allah, the One ; Allah, the Independent and Besought of all. He begets not, nor is He begotton ; and there is none like unto Him." (Chapter 112)

The following verse of the Holy Quran demonstrates the superiority, the freedom from need and the Almightiness of God in very clear terms :

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"Allah—there is no God but He, the Living, the Self-subsisting. Slumber seizes Him not, nor sleep. To Him belongs whatsoever is in the heavens and whatsoever is in the earth. Who is he that will intercede with Him except by His permission? He knows what is before them and what is behind them ; and they encompass nothing of His knowledge except what He pleases. His knowledge extends over the heavens and the earth ; and the care of them burdens Him not ; and He is High, the Great." (2 : 256)

We see in what clear and plain terms Islam lays down the concept of God. The above-mentioned sermon also said :

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"As is Christ, so is God!"

The soul of a Muslim rebels against such thoughts which are but a logical consequence of the teaching of the Church on God. For a Christian such thoughts are self-evident and he does not question their accuracy. He has been brought up to imagine God only on these lines. He sticks to such notions—till he starts thinking independently. For a thinking Christian such words are a challenge, for a Muslim they prove the excellence of the Islamic concept of God, and he is grateful for the revelation of the Holy Quran and the Mission of the Holy Prophet who has "brought God nearer" to him without degrading Him and without abasing His superior Being to the level of a human being. According to the Quran God is to man "nearer than his jugular vein". Yes, God is very near to us, but he is not like us or similar to us. He is incomparably different from us ; the whole Universe is like an atom in His fist. His nearness is not the nearness out of weakness or need or helplessness, but the nearness of Almightiness, power and knowledge, and also the nearness out of mercy and love.

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The Revival of Islam

Mr. Bashir Ahmad Orchard

Fifteen years ago an event occured in my life which was to alter the whole course of my future. It was an event that has caused my life to become fuller, worthwhile and joyous.

It all began in 1945 in India where I had served four years with the Indian Army. Through most unusual circumstances I happened to visit a small country town in the Panjab called Qadian which I was later to learn was the headquarters of the Ahmadiyya Movement in Islam. I do not think I am wrong in saying that during those four years no other British soldier had the occasion to visit Qadian. This fact alone indicates what an extraordinary chance it was that took me there. Since then I have realized that it was the hand of God.

During my short visit I was introduced to His Holiness, Hazrat Mirza Bashir-ud-Din Mahmud Ahmad who is the elected and Supreme Head of the Movement. Immediately I realized that I was in the presence of a heavenly personality. It was not necessary that he should have to speak to convince me of this fact. There were two striking factors that shone forth. One was his saintly and charming appearance; the other was an intangible spiritual light and power that filled the aura around him. He was of this world yet, at the same time, he seemed to belong to another world.

The Movement was founded in 1889 by the Hazrat Mirza Ghulam Ahmad, the Promised Messiah and Mahdi, whose advent had not only been foretold by the Holy Prophet Muhammad (peace be on him) but also by Jesus and many other prophets. He appeared at a time when the world was in sore need of a prophet to infuse fresh spiritual life into the hearts of humanity at large; for, indeed, this age may well be compared with those of Noah and Lot when vice and spiritual darkness prevailed. There

is an invariable law of God that whenever his people are sunk in the mire of spiritual degradation He raises a prophet to restore spiritual life in the same way that He sends down rain when the earth becomes parched. In proclaiming the object of his mission the Promised Messiah said :

> "When Almighty God saw that the world was steeped in iniquities, transgressions and errors, He raised me to preach the truth and reclaim the world from the evils into which it has fallen. So exactly at the time when the 13th century of Hijra had come to a close and the world had entered upon the 14th century, I announced my mission in obedience to the Divine commandment and made it known to the people through my words and writings that I was the reformer promised to appear at the commencement of the 14th century for the reformation of the faith, so that I should re-establish upon the earth the faith which had vanished from its face, and that being strengthened by God I might draw the world by the powerful attraction of His hand to true virtue, piety and righteousness and remove the prevailing errors in doctrine and practice."

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Reformers or Mujaddids in Islam have been appearing at regular intervals since the time of the Holy Prophet Muhammad (peace be on him) but Hazrat Mirza Ghulam Ahmad was the greatest of them all. He was the Promised Messiah and Mahdi; also God elevated him to the status of Prophet. Now there are two kinds of prophets. Those who bring a new law and those who bring no new law but revive the teachings of a preceding Law-bringing prophet. Hazrat Mirza Ghulam Ahamad was a Prophet of the second category and he acknowledged the Holy Prophet Muhammad (peace be on him) to be the greatest of all the prophets being the last one who will ever bring a new law. The door of this kind of prophethood is always open as is clearly revealed in the Holy Quran. There are several passages to this effect one of which is as follows:—

> "And whoso obeys Allah and this Messenger of His shall

be among those on whom Allah has bestowed His blessings, namely the Prophets, the Truthful, the Martyrs and the Righteous. And excellent companions are these." (4:70)

There is only one correct interpretation of this verse. There are various spiritual statuses to which a Muslim can rise and, if God so wills, the highest of these is prophethood.

The failure to recognize and honour the rightful status of a messenger of God is a serious omission. There are those who are sometimes heard to say 'what difference does it make whether the Promised Messiah was a prophet or a reformer?". There is also a small group of Muslims claiming allegiance to Hazrat Mirza Ghulam Ahmad who assert that he never claimed to be a prophet. Nothing could be further from the truth. In his booklet "*The Correction of an Error*' he has clarified this point beyond all question of doubt:

"Whenever and wherever I have refused to be called a prophet or messenger it is only in the sense that I am neither a bearer of a new law nor an independent prophet. But I certainly am a prophet in the sense that having been spiritually benefitted by my Great and Noble Master and having been able to acquire his name, I have been endowed with the knowledge of the unseen. But I repeat it again, that I have brought or introduced no new law and have never denied to be a prophet of this kind. Rather in this very sense God has called me by the name of prophet and messenger. So even now I do not deny to be called a prophet and messenger in this sense of the word."

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Since the advent of Hazrat Mirza Ghulam Ahmad, a great Islamic spiritual revival has been in operation. Not only did he correct all the misconceptions about Islam but he also laid much emphasis on the fact that Islam is a religion of action. He also demonstrated in his own person that there is a living God who speaks today in the same manner that He has been speaking since time immemorial to His chosen servants. God revealed to him many

future events which came to pass exactly as foretold. They concerned matters beyond the ingenuity of the human mind to conceive; and their fulfilment demonstrates the existence of an Omniscient God who for ever reveals Himself. The manifestation of God through revelation is a distinctive characteristic of Islam thereby establishes its connexion with God. The blessings of revelation in Islam will never cease. God says in the Holy Quran:

> "As for those who say 'Our Lord is Allah' and then remain steadfast the angels descend upon them saying 'Fear ye not, nor grieve; and rejoice in the garden that you were promised." (41:31)

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The work of the Ahmadiyya Movement is to convey the glorious message of Islam to every nook and corner of the world. Also its work is to re-awaken religious consciousness among the Muslims themselves. The fire of love for Islam needs to be re-kindled in their hearts. The meaning of a Muslim is one who resigns himself to the will of God. This means that he cheerfully and voluntarily puts his duties to God before all other considerations. This characteristic of a Muslim has been epitomized in the following verse of the Holy Quran:

و من الناس من يشرى نفسه ابتغآء مرضات الله

> "And of men there is he who would sell himself to seek the pleasure of God." (2 : 208)

It is of no worth merely to bear the label of a Muslim. He may be likened to an empty shell. There is no life within.

Today the work of the Ahmadiyya Movement is progressing by leaps and bounds under the guidance aud energetic and indefatigable efforts of Hazrat Mirza Bashir-ud-Din Mahmud Ahmad. He has held his exalted office since the year 1914 during which period a network of missions has been established all over the world.

My sincere prayer is that mankind will quickly recognise the Messenger of this dark age and, thereby, becoming charged with a new inspirational power, experience the working of a spiritual revolution.

All praise is due to Allah, Lord of all the worlds.

The Birth of Prophet Jesus

Mr. Muhammad Sherrief Bakhsh, Trinidad.

In the name of Allah, the Beneficient, the Merciful. There is no god worthy to be worshipped but God, and Muhammad (may peace and blessings of God be on him) is the Prophet of God.

The birth of Jesus Christ (peace be on him) is perhaps the most controversial issue today among Muslims. Some say he was conceived by the agency of a male. Others accept he was created without a father.

Christians contend Jesus was the only sinless human being because he had no father ; that he is the very Almighty God who took a human form beginning from embryo to a foetus and so on.

According to the Holy Quran Jesus was born without a father:

> "She said, 'My Lord, how shall I have a son, when no man has touched me ?' He said, "Such is the way of Allah, He creates what He pleases. When he decrees a thing, He says to it 'Be' and it is." (3 : 48)

The reason for Allah to create him without a father was to be a special sign to the Jews in order to reveal to them His power. The Holy Quran says :

> "She said How can I have a son when no man has touched me, neither have I been unchaste ?"

He replied :

> "Thus it is.' But says thy Lord, 'It is easy for me ; and We shall do so that We may make him a sign unto men, and a Mercy from Us, and it is a thing decreed." (19 : 21, 22)

To say that Jesus is the son of God due to his birth is nothing but a baseless assumption :

> "Surely the case of Jesus with Allah is like the case of Adam. He created him out of dust, then He said to Him, 'Be', and he was. This is the truth from thy Lord, so be not of those who doubt.' (3 : 60, 61)

There can be no doubt as Allah had created Adam from dust without mother and father in like manner He created Jesus from dust without father.

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If the birth of a person makes that person great then surely Adam is greater than Jesus. The former had no mother and father while the latter was born from a woman Again in the case of John the Baptist, his mother was barren and father well advanced in years. On the other hand Mary was fertile. John's parents were more at a disadvantage than Jesus'. Therefore John is greater than Jesus.

The Holy Quran again repudiates the sonship of Jesus :

"The originator of the heavens and the earth ! How can He have a son when He has no consort and when He has created every thing and has knowledge of all things ?' (6 : 102)

If Christians would ponder carefully they would see that the Bible relates about other persons who were born without mother and father : 'Melchisedec the high priest had no mother and father.....'. (Hebrews 7 : 1-3)

O Christians repent and do not say that Jesus is a true son of God or God, for Melchisedec must then be a greater God. Therefore accept the Religion of Islam and be saved from the fire of hell.

Hazrat Mirza Ghulam Ahmad was raised by God in this age as the Promised Messiah and Mahdi. He was an inspired Messenger of God and the greatest exponent and interpreter of the Holy Quran since the Holy Prophet Muhammad (may peace and blessings of Allah be on him). Concerning Mary he says :

> 'I regard the real sisters of Jesus as holy women for they were all equally the issues of Mary. And who is Mary ? She is the good woman who passed many days as a virgin in the service of the Temple and did not give her consent to a match until the elders of the people insisted upon it on account of her pregnancy.[1]

The Promised Messiah's explanation of this subject is satisfactory authority for all those who recognise and accept his claims.

There are cases in ancient ard modern history of children

1. Rewiew of Religions Vol 1:

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Was Jesus born on the 25th December?

A. E. S. Mondezie.

".....shepherds in the field keeping watch over their flock by night". (Luke 2/8)

You can fool the people some of the time but you can not fool all the people all the time," is a true saying and this subject proves it.

If Joseph was not the father of Jesus why trace the geneology of Joseph as recorded in St. Matthew and St. Luke who inform us that Mary, the mother of Jesus, was a cousin of Elizabeth, the wife of Zacharias who had a son named John who was six months older than Jesus.

The Annual Tax and Census in those days was in the month of October when the people of Galilee had to travel to Bethlehem to register their names. Joseph got a donkey on which he placed Mary to ride on for travelling, and of course, Mary being pregnant and being jerked was in pain and on reaching the Inn, Joseph took her off the donkey and put her on the ground on the road, near to a large tree and went to get a room at the Inn but was told that there were no more rooms; and on relating the matter to the woman-attendant who got one of the cows removed from the stable, and there prepared a room for Mary; and the woman-attendant on going with Joseph on the road to take Mary

(Continued from the previous page.)

having been born without fathers. In June 1956 there was published in the Daily Chronicle (Barbados) under the caption 'A Baby born with a Man' the staggering and unexpected case of the mother and child whose claim to a virgin birth remained undisputed after six months of investigation by a team of foremost research doctors in Britain along with full medical evidence, personal pictures and story of the young mother.

May Allah guide those who seek after truth.

to the stable saw that Mary had delivered the child on the road so she took up the infant child while Joseph took up Mary.

The Christian Church Almanac informs us that John was born on the 15th May and he being six months older than Jesus which takes us to the end of October and not the end of December which is the winter season; and no travellers can walk any distance during the winter season as snow and ice covers the ground in those countries.

Speculation and forgery is the cause of the change of the birth-day of Jesus from October to December. The 25th December in those days was the date of the *Roman Saturnalia* when all the Romans in Italy where the Popes have their seat were whooping it up and the Christians may have felt that their own celebration of this religious event could pass undetected at such a time so the change of date came on right away.

The Bible story speaks of the shepherds watching their flocks by night-and they'd only do such watchings at night when the sheep were having lambs that is the spring time and not the winter.

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(Hazrat Mirza Mahmud Ahmad, the present Head of the Ahmadiyyah Movement, who is one of the best scholars of the commentary of the Holy Quran has discussed this subject in detail in his commentary of the Holy Quran and pointed out that the correct date of the birth of Jesus was probably sometime in August and not in December. Editor.)

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By Their Fruits.....

Mrs. Sydney M. Saqi, Liberia

"By their fruits ye shall know them -" runs a saying from the Bible. How true, for surely the way people act is a very good indication of the kind of people they are, and the nature of the rules that govern their lives. Provided the fundamental aspects of our lives are set on the right lines it is not easy to go wrong. Sometimes it strikes me that life is rather like an intricate maze of traffic—were there not pedestrian crossings, traffic lights, and the like, most people would take their lives in their hands whenever they attempted to cross a busy street.

When Almighty God created the Universe He gave human beings an intellect which gave them the power to make decisions, and to govern their own lives to the fullest possible extent. But, because He is all-knowing, all-wise, He also provided the best possible system of traffic control for their assistance. It was left to the Prophet of Islam to present this perfect law to mankind—a law that provides for, and amply covers, every contingency. Whether they follow it, or continue to ignore the traffic signals and drive dangerously, is left to them to decide.

Those who follow Islam are, or should be, careful drivers; they are those who keep the rules of the road in order that they will be neither a danger to themselves nor a menace to other people. How fortunate we Muslims are; not a matter for self-pride, but rather a reason for thanking God that He has given us a chance to avail ourselves of such an excellent code.

Let us consider the dangers and difficulties which those who do not possess this knowledge are in peril of. Here are a few of the leading rules in the Islamic code.

Muslims must Not DRINK. Why ? Some people think such a stringent measure is narrow and unnecessary. "Drink", they

say, "but in a self-controlled manner." How many people can remain completely in command of their faculties after several drinks? Not more than a mere handful. Does it make it right for some good drivers to speed at 80 miles an hour down a busy street because they are good drivers, and in control of their cars? Of course it does not. What about the people who may not be aware that they are coming and so run into danger? what of the drivers themselves in the case of their motors giving trouble when least expected? So it is with drink. we should not harm the majority of the people because the smallest minority can "carry their liquor like men". There are few more horrible and degrading spectacles than a man or woman who is the worse for drink. Of the two I think most people would agree that the latter is even more sickening. What can be worse than to see the mothers, and future mothers, of our race, staggering around in a state of intoxication?

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Muslims should BE MODEST. They should keep away from lurid films, debasing literature, and anything that is likely to arouse feelings of lust. It does not need very deep study to realize that this injunction is most needful. The other day I was reading a paper in which a writer—a lady doctor, was complaining at the increasing number of illegitimate births. Young girls who might, as she put it, be " your daughter or mine" getting themselves into these immeasurable difficulties and bringing shame and mortification on everybody concerned with them, simply because they had been allowed, in some cases encouraged, to go to lurid films, frequent dance halls, and read cheap and suggestive novels! One unhappy girl had told her most definitely that the trouble in which she found herself was an outcome of "that torrid film we had just come away from".

During the second world war there was a general deterioration of morals. It is now just over twenty years ago since the war began and the morals of young people have worsened rapidly.

Muslims MUST NOT INDULGE IN GAMBLING. Anybody who has been in the vicinity of those who gamble will realize

the great merit of this law. It is the practice with some people of means in non-Muslim countries to set aside a little money each year for what is known as "a fling". Now in some cases these methodical folk do gamble and, whether they win or lose, they do not impair their basic incomes. But what of others less self-controlled ? A man, or woman, may be down on their luck. The chance comes to risk a few shillings on a gamble of some kind. Perhaps they are lucky. If so they may resort to this method of making easy money as a regular thing until, one day, they become so drunk with success that they risk their own, and their childrens' *all*, and, loose *everything* that they possess! Often such people commit suicide. It is not without a very good reason that gambling on Her Majesty's Ships at sea is forbidden. Shippers do not want the scandal and trouble that such extreme happenings would create.

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Anybody, whatever his or her ideas may be, cannot make a deep and unbiased study of Islam and be unmoved by all they learn. People who have lived in foreign countries where both Islam and Christianity have been active influences amongst the indigenous peoples are always impressed by the very good behaviour of those who follow Islam. Not only their behaviour, but their physical selves as well have been influenced by generations of adherance to this most perfect and practical way of life.

An example of this can be found in the following. An acquaintance of ours recently asked if we could help him find some Muslim boys to work in his business. "*Muslims*, *please*," he stressed, because "they work better, are more honest, do not drink or gamble." That from a rather hard and somewhat worldy business man is certainly a good recommendation for the influence of Islam.

"You can't go wrong" say the advertisements for some kinds of machinery, "even a child could operate it." So it can be asserted on behalf of Islam. The perfect, the clearest, and the most practical way of life. Our children will not be rudderless in life's storms if we equip them for the future by making sure they have the fullest possible Islamic training when they are in

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A New Mosque in Ghana

The Ahmadiyya Jamaat of Wa, Ghana, succeeded by the Grace of God, in raising a magnificent and spacious mosque at Wa, at the huge cost of £9,700-0-0 or Rs. 128,525/- approximately. The opening ceremony was performed by Mr. Y. B. Siddique, the District Commissioner on January, 29, 1961. Al-Haj Maulana Nazir Ahmad Mobashir, the Ameer and Missionary Incharge of Ghana paid glowing tributes to the memory of the late Al-Haj Imam Salih for his devoted efforts in putting up such a splendid mosque but who was not destined to participate in the opening ceremony of the mosque. The Ameer also read messages from some of the distinguished personalities who were unable to attend the function personally—Editor.

Address

By Alhaj Maulvi N. A. Mobashir Ameer and Missionary-in-charge Ghana, on 29th Jan. 1961.

Dear Wa-Na, District Commissioner, Brothers and Sisters,

Assalamo-Alaikum. We have assembled here to-day to celebrate the opening ceremony of the Wa Ahmadiyya Mosque. It must be realized that a Mosque is a House of Worship known in the Arabic language as "Al-Masjid".

The following verse from the Holy Quran briefly reveals the object of the building of the houses of worship,

و ان المساجد لله فلا تدعوا مع الله احداً

"And the mosques belong to Allah; so call not on any one beside Allah". (72 : 19)

(continued from the previous page)

our care. "Bring up a child in the way he should go," runs the saying "and when he is grown he will not depart from it." So you can understand what we need to do to obtain happiness and peace of mind, is to trust in Islam which is Almighty God's code for the universe.

In all Islamic forms of worship and devotions there abound deep philosophies and useful lessons for mankind, the most conspicuous of which are those of Equality, Brotherhood and mutual respect of the faithful.

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In mosques, Muslims gather together five times daily for worship. Mosques are open and free to all. Whenever a Muslim enters a mosque, his neck is raised with pride, feeling that this is the House of his Lord and that he has the same right of entering into it as any other Muslim.

In mosques, the king and the slave are equal, there is no distinction between them. In fact, there are no special seats for officials, rulers, nobles and the intelligentsia. In mosques, there is no racial discrimination or the idea of ancestral or national superiority, neither is there any idea of worldy status suggesting particular comfort or case to be prepared for and offered to a special class of people. Similarly there are no special restrictions imposed upon the poor because of their poverty. In mosques anyone who has the eagerness for worship *to come first to the mosque* has the right to sit in the front row. All the faithful, the high and the low, the king and the slave are brethren magnifying His name, in one common language, under one common roof. The Holy Quran referring to this truth, beautifully draws the attention of mankind thus :

يا ايها الناس انا خلقناكم من ذكر و انثى و جعلناكم شعوباً

و قبائل لتعارفوا ان اكرمكم عند الله اتقاكم ان الله عليم خبير .

"O mankind, We have created you from a male and a female; and We have made you into tribes and sub-tribes, that you may recognise one another. Verily, the most honourable among you, in the sight of God, is he who is the most righteous among you. Surely Allah is All-Aware" (49:14)

In this respect, the Holy Prophet Muhammad (peace be on him) said :

المسلمون اخوة لا فضل لا حد على احد الا بالتقوى

(الفتح الكبير الجزء الثالث صفحه ٢٥٧)

"The Muslims are brethren, no one has superiority over the other except on the basis of righteousness and piety".

ان الله تعالى لا ينظر الى صوركم و اموالكم و لكن انما ينظر الى قلوبكم و اعمالكم : (الجامع الصغير الجزء الاول صفحه ٢٣٦)

"The most Exalted God does not look to your shapes of wealth, but He only looks to your hearts and your deeds".

In reality, mosques serve as community centres for the believers in all their communal activities, educational, social and spiritual.

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In the mosque, the holy Prophet Muhammad (peace be on Him) used to give religious instruction, and at other times, he used to receive delegations from other countries and hold advisory councils Similarly he used to discuss with his Companions academic or social issues of the Community. In short, instead of town halls, community centres and public squares for non Muslims, mosques afford to the Muslims, easy and salubrious atmosphere where their important affairs are cordially and amicably solved. In support of this fact the Holy Prophet, peace be on him, is reported to have said :

,, عن ابى هريرة قال قال رسول الله صلى الله عليه وسلم احب البلاد الى الله مساجدها و ابغض البلاد الى الله اسواقها ،، (مشكوة صفحه ٦٠)

"The most beloved places of resort for mankind in the sight of Allah are the mosques; and the most hateful places of resort for mankind in the sight of Allah are the bazaars".

Muslim houses of worship always present a wonderful spectacle. Before congregational prayers, you will find in the mosque those reciting the Holy Quran and those listening to its recitation; those giving lessons on various subjects as well as those receiving them; those enjoining upon the others to do good and shun evil; and those engrossed in glorifying God and sanctifying the holy names of their Creator—Allah.

When the hour of worship is due, there is no ringing of bells or beating of drums to summon the worshippers to the place of worship; rather, one of the worshippers climbs up an elevated place,

with his face turned towards the Ka'ba in Mecca, and in beautiful and charming tones, full of comprehensive words, forcefully reminding the faithful of the object of man's life in this world, and of the greatness and holiness of God, calls the worshippers to the mosque. And when they assemble, one of them steps forward and begins to lead them in prayers. A person's nationality cannot be a barrier in his way to this office of leadership, which is not based on a person's national superiority or his racial or ancestral nobility or his personal dignity but based purely on a person's piety, his knowledge of the Holy Quran or his religious personality.

Then behind the Imam (the leader in prayers), the faithful at once take their stand with humility and respect, in rows of straight lines and begin to follow closely all the ceremonious movements of the Imam. Although Salat (prayer) is worship and it is the soul of all forms of worship, both the Imam and the followers are all in the presence of God, each bound to follow their respective discipline of the Salat while all the followers are particularly bound to obey the Imam. But if it happens that the Imam makes a mistake during the prayers, then the followers with great respect can only remind him by uttering the words : "Subhan-Allah" (Holy is God) meaning thereby that God alone is free from the defect of committing errors and mistakes. Should the Imam become unaware of the reminder, then the worshippers are duty bound to follow the Imam to the end of the Salat, even though the Imam is of common occupation and the followers are of high rank. During prayers in the mosque, master and servant, rich and poor, literate, and illiterate, king and slave all stand together, shoulder to shoulder, elbow to elbow, and foot to foot leaving no space between themselves; and there is no one high or low who can say that his brother is not fit to stand by his side.

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Again, before entering the mosque, the worshipper presents himself before the Divine presence by preparing his mind with this prayer :

اللهم اغفرلی ذنوبی و افتح لی ابواب رحمتك

"O God! forgive my sins and open the doors of Thy mercy on me".

After he has already cleaned his body through total ablution

with water or partial ablution, the Holy Prophet hinted at this when he said believers should come to the mosque when they are in good and decent mood ; whilst the Holy Quran refers to this very fact in these beautiful words :

حافظوا على الصلوات و الصلواة الوسطى و قوموا لله قانتين

"Watch over prayers, and the middle prayer, and stand before Allah submissively". 2 : 239

This briefly means that a worshipper in prayers, should stand erect, with strong determination and deep concentration, not looking here and there or listening to any kind of noise around him. In this way he is taught to realise the importance of silence and calmness in the midst of strain and stress in this noisy and rebellious world. Prayers are required to be said in congregation, punctually and regularly, at certain fixed periods of the day hence the Quran says :

ان الصلواة كانت على المومنين كتاباً موقوتاً

"Verily prayer is enjoined on the believers to be perfomed at fixed hours". 4 : 104

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Also the worshipper is made to learn and put into practice the lessons of punctuality, regularity and unity of purpose as "Success Factors" in the life of an individual, a community and a nation. Thus five times a day, Muslims in every part of the globe, hasten to the Mosque, to learn and practicalise these vitally improtant lessons, particularly those of equality and brotherhood, so that they might be able to keep a correct and perfect balance between the two evils of superiority and inferiority complexes, in order that the social and racial, as well as the national and international pride may be totally and once for all removed from the minds of the faithful. For these reasons, the Holy Prophet (peace be on him) laid very great emphasis on the congregational prayers in the mosque. One of his sayings is :

من بنى لله مسجداً بنى الله له بيتاً فى الجنة

"Whoever, for the sake of Allah, builds a mosque, Allah will provide for him a mansion in Paradise".

Moved by the above enumerated functions and qualities of

a mosques and supported by the inspired sayings of the Holy Prophet, worshippers have ever since made efforts to build mosques and are still building as the one we are opening to-day.

The Ahmadiyya community of Wa, with the late Alhaj Imam Salih have all co-operated to complete this mosque. May his soul rest in peace and may Allah reward him and his band of faithul believers abundantly. Amen.

By Mr. Y. B. Saddique, Speech District Commissioner for Wa

Chiefs, Alhajis, Ladies & Gentlemen,

I am greatly privileged to deputise for the Regional Commissioner for the Upper Region, Hon. A. Asumda, who has asked me to express his regrets for not being able to come here to open this magnificent and gigantic Ahmadiyya Mosque.

Again owing to his travel to Guinea,, Hon. Imoru Egala, to whom an invitation was extended to witness this ceremony has sent a message apologising for his failure to come.

Although we are here to open a newly built mosque our feelings are mixed when we remember that Alhaj Imam Salih who founded the Ahmadiyya Movement on this side of Ghana and who conceived the idea of building this mosque and through whose leadership and unsketched plan the mosque has been erected died on 2nd January, 1961, that is shortly before the building has been completed. In this respect I would ask that all of us stand up for one minute in memory of him...The dead should not have died in vain buried immediately on the eastern side of the mosque firstly the sun will daily throw its shadow on his sepulchure and unto the mosque thereby making it more holy a place of worship. Secondly, the sight of his sepulchre will be an inspiration not only to the members of the Ahmadiyya cult but to all Muslims who learn of him. Consoled by such belief we know that the period of his death is a sure sign that he goes to Heaven happily, having successfully accomplished the work God entrusted to him. We learn also that amidst religious difficulties the Ahmadiyya Movement was founded in Wa in 1932. It gradually grew in membership and

it is now 2,508 strong in wala District. To think that such a membership can erect with community labour a roomy mosque of uncommon architectural beauty valuing £9,700 is simply praiseworthy and an act worthy of emulation. The mosque area is 11,978 sq. feet, with volume of approximately 105,000 cubic feet and a capacity to accommodate 1100 people. The tower which stands 77ft. 7ins. from the base is attractive and when we come to write about towers and towns of Ghana it will outshine them all. A Mosque started in April, 1954 was completed in the first year of the second development plan. Is this not a typical example that the second development plan has shown sings of success during the initial year and if efforts of goodwill are doubled as the Osagyefo Dr. Kwame Nkrumah, President of the Republic of Ghana has said 1961 and the years following will see wonderful improvements in Ghana. Self-help projects must be encouraged to support the Government. For this reason let us all apply ecstacy to our work this year in order to achieve our rightful aim. Believe in competition but avoid political, religious and tribal dissntions as the Regional Commissioner said when he visited this place recently. Henceforth let our motto in Wala State be 'United we stand, divided we strand'. Let us be ambitions. Ambition is the root of genuine efforts. Competition is an honourable prize but envy is satanic. Therefore let us aim high and with malice towards none make every part of Ghana from North to South a spiritual and economic paradise where the souls of men always like to resort.

We in Wa are grateful to those who travelled from all parts of Ghana and elsewhere to grace this occasion with their presence. May Almighty God guard and guide them safely back home after this function and bless all of us Amen.

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MESSAGE

From the Ministerial Secretary, Mr. Mumuni Bawumia

Accra, Ghana

Dear Sisters and Brethren in Islam,

Assalamu Alaikum

Even though I find myself unable to be with you on this historic day of the formal opening of your mosque, I share with you

the joy and prayers. As in the modern world through the blessings of God, it has become possible for me to address you in my own voice while being so far in Accra, I take this opportunity to express myself on the opening ceremony of this mosque.

I have been told that the members of the Ahmadiyya Movement have done their best to put up a magnificent mosque in Wa. Our Master Prophet Muhammad, my peace and blessings of God be upon him is reported to have said, "*man bana lillahi masjidan bana-Allahu lahu baitan fil-janna*". i.e., those who make mosques for the sake of God, God will make for them a house in heaven.

Your new mosque should serve as a symbol of unity and attraction to the Islamic faith and worship. Love the unbelievers, go to them, explain the beauties of Islam and bring them to the right path. Every one of you who enters this mosque to say "*Allaho-Akbar*" is a disciple of the Holy Prophet (peace and blessings of Allah be on him) and you must therefore as true disciples go into the wilderness and talk to the people. It is only by this that our religion can survive and provide the foundation for the saviour of mankind in the present troubled world. Just as you have laboured to put up this magnificient building so must you strive to maintain its prestige and honour before our Holy Prophet.

Finally, I pray that May Allah make this mosque a torch-bearer of Islam in the North and enable all of you to work shoulder to shoulder for the triumph of Islam in the world. (Amen).

This is Mumuni Bawumia, Ministerial Secretary, Ministrry of Works and Housing from Accra wishing all the best.

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Ahmadiyya Muslim Mission News

for February and March, 1961.

Holland

A farewell address was presented to The Hon'ble Sir Muhammad Zaffarullah Khan on the eve of his retirement as Vice-President of the International Court of Justice, The Hague. Among the invitees were judges, ambassadors, consuls, the Chief of the Protocol and the Foreign Minister of Holland.

The Eid was duly celebrated. The Eid Khutba (Sermon) was read by Mr. Q. U. Hafiz the missionary incharge. The Turkish Ambassador with his family paid a visit to the mosque and attended a lecture on the beauties of the Holy Quran.

England

Sir Muhammad Zaffarullah Khan delivered a public lecture on February 23, 1961 at the Fazl Mosque, London. M. Maulud Ahmad Khan left London for Karachi, handing over charge to Mr. Rahmat Khan, the new Imam.

Germany

Ch. Abdul Latif, our missionary in Germany went to Denmark to survey the possibilites of shifting our mission from Oslo to Copenhagen. He snatched an opportunity to deliver a couple of lectures on Islam to the students of Secondry Schools in the Danish capital.

Scandinavia

Mr. Kamal Yusuf reports that most of the Muslim converts observed the fasts of Ramadhan. Eid celebrations were televized and the guests were entertained. Translation of the Muslim Prayer-book in Danish is being prepared by Mr. Abdus Salam Madsen, our new brother in Islam. Three persons joined the fold of Islam by the grace of God. Translation of the Holy Quran into Danish is nearing completion.

Switzerland

Sh. Nasir Ahmad, our missionary incharge reports that Eid was successfully celebrated in Switzerland. Copies of the 'Review of Religions' were sent to the subscribers.

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Spain

Our missionary Mr. K. I. Zaffar had an opportunity to preach Islam to the doctors and nurses of a hospital. He distributed copies of the 'Review of Religions' but he feels the authorities obstruct distribution of literature on Islam. One person accepted Islam.

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Ahmadiyya Muslim Missions

1. Ahmadiyya Muslim Mission, 63, Melrose Road, London, S. W. 18. U. K.

2. Ahmadiyya Muslim Mission, Die Moschee, Oostduinlaan 79, Den Haag, (Holland.)

3. Ahmadiyya Mission, des Islams, Anna Heer Str. 18, Zurich 57, Switzerland.

4. Ahmadiyya Muslim Mission, C.Ciudad Real 12, 10 Izda, Madrid, Spain.

5. The Mosque, Hamburg-Stellingen, Wieckstrasse 24, West Germany.

6. Mr. Kamal Yusuf, Poste Rastante Homd Kontoret, Copenhagen, Denmark.

7. Ahmadiyya Muslim Mission, 2141, Leroy Place, N. W., Washington 8, D. C., U. S. A.

8. Ahmadiyya Muslim Mission, Upper Corapachaima, Calcutta Settlement, Trinidad.

9. Maulvi M. Ismail Muneer, H.A. Ahmadiyya Muslim Missionary, Rose Hill, Mauritius.

10. Ahmadiyya Muslim Mission, P.O. Box No. 418, Lagos, Nigeria, West Africa.

11. Ahmadiyya Muslim Mission, P.O. Box No. 39, Saltpond, Ghana, West Africa.

12. Ahmadiyya Muslim Mission, P.O. Box No. 554, Nairobi, Br. East Africa.

13. Ahmadiyya Muslim Mission, P O. Box No. 11, Bo, Sierra Leone. West Africa.

14. Ahmadiyya Muslim Mission, Djl. Balikpapan 1/10, Djakarta 1/13, Indonesia.

15. Ahmadiyya Muslim Mission, P. O. Box No. 666, Jesseltion Br. N. Borneo.

16. Ahmadiyya Muslim Mission, 191, 28th. Street, Rangoon, Burma.

17. Ahmadiyya Muslim Mission, P. O. Box No. 22, Katong, Singapore—15

18. Ahmadiyya Muslim Mission, 99 Driebergs Avenue, Colombo-10, Ceylon.

19. Haji Muhammad Ebbah, Cagayan de Sulu, Sulu, Philippines.

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and published yb M. Masu,d Ahmad B. A. for The Sadar Anjuman-i-Ahmadiyya
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